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Ex Æd. *Lamb.*
Febr. 21. 1688.

Guil. Needham, R. R. in Chriſto P. ac D. D. *Wilhelmo* Archiep. *Cant.* à Sacr. Domeſt.

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A

SERMON

Preached in the

Cathedral and Metropolitical Church

OF

St. Peter in York,

January 30th 168^{8}_{9}.

AND

Publiſhed at the requeſt of the Auditors.

By *WILLIAM STAINFORTH*,
Reſidentiary Canon of *York*.

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II. CHRON. 35. 24.

——And all Judah and Jeruſalem mourned for Joſiah.

MOURNING ſuppoſeth Grief, as being the proper effect and natural indication of it; for though Grief is a ſecret and hidden paſſion, and inwardly ſeated in the Mind, yet, as all other paſſions, when they are ſuffered to ſwell and grow up to any conſiderable degree of ſtrength, it affects our Bodies in ſuch a ſenſible manner, as renders it apparent and manifeſt to all, who look upon us: For the Soul and the Body are ſo cloſely united together, and have ſuch a dependency and influence on each other, that their intereſts are inſeparable, and they mutually partake in each others impreſſions; ſo that whatever affects the Mind in a troubleſome manner, and ſits heavy upon it, the Body falls under the weight, and ſhares in the preſſure and uneaſineſs of the burthen; for

the grief of the mind contracts and oppreſſeth the Heart, it checks the motion of the Bloud, retards and ſlackens its Circulations; it damps and clogs the vital Spirits, relaxeth the Nerves, and enfeebleth the Animal faculties, and prejudices and weakens them in their neceſſary operations. And from hence proceed thoſe ſad Looks and dejected Countenances, thoſe deep Sighs and heavy Groans, thoſe loud Complaints and effuſion of Tears, which are properly called Mourning, and which are ſo diſcernible in all perſons, who are oppreſſed and afflicted with any conſiderable degree of Grief and Trouble of mind.

So that Mourning ſignifying all the outward ſigns and ſenſible expreſſions of Grief, it muſt ſuppoſe Grief, if it is not counterfeit and diſſembled, as the inward and neceſſary cauſe of it.

And as Mourning ſuppoſeth Grief, ſo Grief in ſome meaſure or other is the natural and common portion of all mankind. Our ſtate and condition in this world does neceſſarily ſubject us unto it, and we can no more reſiſt the impreſſions than we can prevent the cauſe of it. *Job* tells us, *That man is born to trouble as the ſparks fly upwards.* By which he means, that our Nature does as neceſſarily expoſe us

Job 5. 7.

to

to ſuffetings and grief, as the nature of ſparks does determine their motion upwards. We come into the world with Tears in our Eyes, and we no ſooner breath but we cry; and thoſe Infant-Tears and Cries are Ominous and Prophetick of our future ſucceeding condition, and ſadly preſage, that our continuance in the world will be like our entrance into it, and that we ſhall never want, in ſome reſpect or other, cauſe of Grief and matter of Complaint. And indeed whoever conſiders the frailty of our Nature, and the paſſionateneſs of our Tempers, the inſtability of humane Affairs, and the uncertainty of all earthly Comforts, will find the evidence of this great Truth too bright and convincing to ſuffer a contradiction. But alas! I need not diſcourſe on the Reaſon and Philoſophy of it to gain your aſſent to it, every man's perſonal experience is a ſufficient argument for this purpoſe, and there is no neceſſity of appealing to any thing but that for a demonſtrative proof and full conviction of it: For what man is there upon Earth, who has not his infelicities as well as his ſins, his misfortunes as well as his guilts to wound and afflict his Soul? What man is there whoſe Sun is always ſo bright and ſhining as never to

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be over-cast and clouded? whose days are always so calm and serene as never to be ruffled and discomposed with any rude storms and boisterous tempests? Alas! what man is there but frequently suffers in his private and personal interests, as he stands considered by himself, and without relation to the publick Community, of which he is a member? Thus how often do we suffer in our Health, in our Reputations, in our Estates, in our Friends and Relations? How often are we crossed in our desires, and disappointed in our hopes, and frustrated in our designs, and deprived of our choicest and most valuable earthly Comforts? But when an affliction becomes National and is as publick and extensive as the whole Kingdom, then every man must be a sufferer on that account, and partake of the common Calamity, because every man makes a part of the Nation, on which it is laid. And have not Kingdoms and publick Societies of men, considered as such, Afflictions and Distresses as well as private Persons? Are not those equally with these obnoxious to Calamities, and liable to Losses? And is not the death of a good King such a publick loss, such a common Calamity? And can such a loss,

such

ſuch a Calamity happen, and not be regarded and conſidered? Or can it be conſidered and reflected on, and not be reſented with a quick and paſſionate Grief, with a Grief as univerſal as the Loſs, and with a Mourning loudly indicative, and emphatically expreſſive of that Grief? This is impoſſible to humane Nature, except where it is ſo far hardened by Folly, or corrupted by Vice, as to become inſenſible of its moſt tender and concerning Intereſts: For it's as natural to grieve for any Good which we loſe, as it is to rejoice in the uſe and poſſeſſion of it, and our Joy and our Grief are in both caſes proportionable to the nature and importance of it. And as no earthly Good is of greater advantage to us than a good King, becauſe nothing is of ſuch publick and univerſal influence to the whole Nation, ſo the Loſs of ſuch a King cannot but be lamented and bewailed by all thinking and conſidering People, with all the ſigns and expreſſions of an hearty Grief and affectionate Sorrow. And ſo the whole *Jewiſh* Nation did, when good *Joſiah* dyed, for my Text tells us, *That all Judah and Jeruſalem mourned for Joſiah.*

In the diſcourſing on theſe words, I will,

1. Conſider the general Reaſon which induceth a People or Nation in common to grieve and mourn for the death of a good King.

2. Conſider how much the *Jewiſh* Nation were concerned in this general Reaſon to grieve and mourn for the death of *Joſiah.*

3. Conſider what particular and additional Reaſon they had, beſides the general one, to grieve and mourn for his death.

4. Conſider our own caſe in relation to the ſad occaſion of this day's Aſſembly, and ſhew you, that though the *Jews* had great and extraordinary reaſon to mourn for *Joſiah*, yet theſe Nations had not onely as much but more reaſon, nay, ſtill have more reaſon to mourn and lament the death of our late Dread Sovereign King *CHARLES* I. of ever Bleſſed Memory.

I. I will conſider the general Reaſon which induceth a People or Nation in common to grieve and mourn for the death of a good King. Now all Grief ſuppoſeth the Loſs of ſomething which we eſteemed and valued, and which ſome way or other contributed to our delight or our advantage: For Grief is a trouble and perturbation of Mind, which is raiſed and effected in us through the ſenſe and experience of ſuch a loſs; and therefore when we grieve and mourn for the death of any Perſon, our Grief ſpeaks the intereſt we had in his Life, and the ſufferings we feel by his Death. And as the very Make and Principles of humane Nature, by a ſtrong and powerfull Bias, incline us to love and eſteem thoſe who oblige us by their favours and kindneſſes, who are uſefull and beneficial to us, who are the happy inſtruments of the eaſe and comfort of our lives; ſo the ſame Nature as ſtrongly diſpoſes us for Grief, when Death takes ſuch a dear Friend from us, and will not allow us to conſider the loſs which we ſuſtain by his departure, without a real and hearty concernment, without a ſenſible and afflictive Sorrow.

And as our Natures urge and neceſſitate us to grieve on ſuch a ſad occaſion, ſo Religion allows it; for the Deſign of Religion is not to extinguiſh our affections, but to rectifie them; not to root out our paſſions, but to reclaim and reduce them, to bring them into good order, to put them under the diſcipline and conduct of right Reaſon, and to keep them within thoſe bounds and limits which were originally ſet and preſcribed unto them. Religion allows us to love the good things of this world, in proportion to their worth and value, their conveniency and uſefulneſs, and in ſubordination to our love of God and of the things above: And it allows us to grieve for the loſs of what we love, ſo long as our Grief exceeds not the cauſes of it, nor riſeth beyond the merits of the things whoſe loſs affect us with it; ſo long as it does not grow up into Fret, and Vexation, and Impatience, nor ſallies out into Murmurings and Repinings, but keeps a juſt decorum, and due conſiſtency, with our dutifull ſubmiſſions and humble reſignations to the Will of Almighty God. Thus our Bleſſed Saviour himſelf, who had no paſſions but what were natural and innocent, grieved for the death of *Lazarus*, and expreſſed that

Joh. 11. 35.

Grief

Grief by ſhedding Tears, which the *Jews* interpreted as an argument of the Love and Affection which we had for him. And thus may we love our Friends and Relatives, and mourn for the death of thoſe we love, without any guilt or danger, without any diſparagement to our Reaſon, or any offence to God, if we do but take care to avoid the criminal and intemperate Exceſſes of either.

And if our Nature conſtrains, and our Religion allows us to grieve for the death of a private Friend, whoſe kindneſſes perhaps went no farther than our ſelves, or at moſt were extended but to a few beſides, how much more then for the death of a good King, whoſe Benefactions were as diffuſive as his Authority, and, like the benign influences of the Sun, ran through all the parts of the Nation, viſited all the corners of the Kingdom, and gave life, and vigour, and ſpirit, to the whole Community: for a good King is the moſt publick and comprehenſive Bleſſing imaginable, becauſe ſuch a King derives and ſecures unto his People all the Bleſſings and Comforts which can proceed from a wiſe and gentle, a juſt and mercifull adminiſtration of Government: For it is inconſiſtent with the notion and nature

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of a good King to govern arbitrarily, as that ſignifies governing by mere Will, Humour, and Paſſion, for that is the proper temper and character of a Tyrant, who abuſeth his juſt Authority to evil purpoſes, and inſtead of protecting his Subjects, oppreſſeth them; and inſtead of ruling them prudently with all his Power, turns his Power into an inſtrument of his rage and folly, and exerciſeth it upon his People, not for their preſervation but deſtruction, and ſo makes his Government a Curſe inſtead of a Bleſſing.

No; a good King is acted by other principles, and proceeds by other meaſures, and takes his aims and directions from other ends. He conſiders the ends for which Government was inſtituted, and his Authority given him; and becauſe both were deſigned for the Peace, and Order, and Proſperity, of the whole Community, therefore he never exerciſeth his Authority but with reſpect to theſe publick ends, and in ſubſerviency to them. As he has a tender and paternal care for his People, ſo in all the expreſſes of his ſovereign Power he conſults and intends their common intereſt and welfare; and inſtead of governing them with the ungratefull roughneſs and ſeverity of an impe-

imperious Lord, he rules them with the endearing affections and compaſſions of an indulgent Father. And upon this account good Kings are in Holy Scripture compar'd to the moſt uſefull and beneficial Things and have Titles and Appellatives of Honour given them, which are borrowed from thoſe excellent Things. Thus they are call'd, *The Healers of a Land*, becauſe by their wiſe and prudent adminiſtration of Government they apply proper remedies to the diſeaſes and diſtempers of it, and cure the wounds and breaches which have been made in it: *The Bars of it*, becauſe by their watchfulneſs, and providence, and neceſſary preparations, they ſecure it from being invaded and rifled by foreign force and violence: *The Shields of it*, becauſe by their power and ſtrength they defend it from miſchief, and protect it from violence: *The Foundations of it*, becauſe by their prudent care and conduct, and diſcreet management of publick affairs, they ſupport the peace and proſperity of it, and preſerve it from ſinking into confuſion and falling into diſorder by inteſtine Seditions and Commotions. They are ſtyled *Sheepherds and Fathers*, which import not onely their power and dominion over their

Iſai. 3. 7.

Lam. 2. 9.

Pſal. 47. 9.

Pſal. 11. 3.

their People, but alſo their watchfull care and tender affections for them: Nay, as if every thing upon Earth were too ſcanty and little to make up a juſt Compariſon, and to ſet forth the mighty uſefulneſs and excellency of their Perſons, they are *ſtyled Gods*, which would have been accounted a piece of Court-blaſphemy, if we had not had the Authority of Holy Scripture to warrant the uſe of it. And indeed a good King may in ſome ſort be juſtly reckon'd an earthly God, becauſe he repreſents the heavenly One, not onely in his Majeſty and Power, but alſo in his Love and Goodneſs, and in thoſe invaluable bleſſings and benefits which he procures for and conveys to his People: And therefore no wonder that ſuch a King is dear to his Subjects and gains ſuch an intereſt in their affections, and extends his Empire to their very Souls, which no earthly force can reach, no humane power can ſubdue, and makes him reign over their minds as well as their bodies, and eſtabliſheth his Throne in their hearts, which is a more ſure and laſting eſtabliſhment than his Sword can give him.

And then it is as little wonder, That when ſuch a King dyes, the whole Nation is ſtruck with

with Grief, and invaded with Sorrow, and bewails the ſaid Accident with all the mournfull Expreſſions imaginable; for the Love which they had for his Perſon, and the benefits which they enjoy'd under his Government, and the frightfull apprehenſions which they may entertain on ſuch a dreadfull change, are ſo many powerfull cauſes to produce an univerſal Grief in their Minds, and to croud their Eyes with Tears, and to fill their Mouths with dolefull Complaints and Lamentations; for all ſuch changes are dangerous, and full of hazard; and though they do not always prove fatal and miſchievous to the Government, yet there is always reaſon to ſuſpect that they may; for where there is no cauſe to hope that things can grow better, there is always cauſe to fear that they may grow worſe: And therefore whenſoever a good King dyes, Fear and Love combine and unite, to afflict all his Subjects with a pungent and hearty Grief, and People of all Nations and all Religions have felt and experienc'd this troubleſome Paſſion on ſuch a moving and affecting Occaſion, and have own'd and publiſh'd it by ſolemn and ceremonious Mournings; and ſo in particular, *All Judah and Je-*

ruſalem mourned for Joſiah: which brings me to the

II. Which is to conſider how much the Jewiſh Nation were concern'd in this general Reaſon, to grieve and mourn for the death of *Joſiah.*

The general Reaſon which induceth any People to mourn for the death of a good King is (as I have ſhewn you) the conſideration of thoſe various Bleſſings and manifold Benefits which they reap'd and enjoy'd under the Exerciſe of his Sovereign Power and Adminiſtration of his Government: For theſe Bleſſings are ſo near and concerning, and do ſo ſenſibly touch us, that we cannot conſider the death of the happy inſtrument of them without being affected with a real and hearty Grief for the Loſs of him. Now that *Joſiah* was ſuch a King, and ſuch an Inſtrument, will appear, if we conſider that He was endu'd with all thoſe natural, ſpiritual, and moral Excellencies and Perfections which are neceſſary to make up and complete the juſt character of a good King, and to render him the greateſt Bleſſing to his People. For,

1. *Joſiah* was a King of an excellent Underſtanding

ſtanding and Wiſedom, which in others is the fruit of long experience and much obſervation; the acquiſt of ſtudy and induſtry ſeem'd to be innate to him, and born with him: For he gave early proofs of a Wiſedom ſo extraordinary, as no leſs diſtinguiſh'd him from his Subjects, and ſet him above them, than the Dignity of his regal Office and the Eminency of his ſupreme Power. For as he began to reign when he was but eight years old, ſo within eight years after he entred upon his Government; the Wiſedom, which was ſo peculiar to himſelf, brake out in a moſt conſpicuous manner, and the firſt Eſſays of it appear'd in that which is both the indication and beginning of true Wiſedom; for the Scripture tells us, *That in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father*: Afterwards he proceeded to conſider the Actions of his Predeceſſors, and according to the dictates of his own Wiſedom, and the counſels of the Elders, (which, as *Joſephus* obſerves, he always took along with him,) he rectified their errours and miſtakes with as much exactneſs and circumſpection as if he had been an old man, and promoted and imitated what he found eſtabliſhed by

2 Chron. 34. 3.

them with good advice, and ſettled upon juſt and weighty reaſons.

2. He was a King of extraordinary Piety: For his Soul was filled with a juſt and powerfull ſenſe of God, which diſcover'd it ſelf in ſuitable Acts of Holineſs and correſpondent Practices of Religion and Goodneſs throughout his whole Converſation. He had a mighty and active Zeal for the Glory of God, and could not endure that his Honour ſhould be given to another, or that he ſhould have any Corrivals and Competitours in his Worſhip; for he purg'd the Land from Idolatry by demoliſhing the Altars of *Baal*, and deſtroying the Groves, which were the places of their Idolatrous Worſhip, and breaking their carved Images, which were the Objects of it, and putting to death their Prieſts, who were the Inſtruments and Miniſters of it, and reducing the miſ-led People to a juſt ſenſe of their duty and ſervice which they ow'd to the only true God, the God of *Iſrael*. He repair'd the decays and ruines of the Temple of the Lord at *Hieruſalem* with extraordinary diligence and diſpatch, and adorn'd it not onely with material Ornaments, but with the ſpiritual Beauty of Holineſs, by reſtoring the publick Worſhip

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of the true God to its ancient Glory and Purity.

Nor can we doubt, but that the whole courſe of his Life was uniform, and in all the parts of it conſiſtent with his ardent and flaming Zeal for God's Worſhip; That it was entirely govern'd by the ſame holy Principles, and directed by the ſame holy Rules, and was in all reſpects a bright and illuſtrious Example of ſincere Piety and true Religion; eſpecially if we conſider the glorious character which the Holy Ghoſt gives us of him in the Scriptures, for there we are told; *That he did that which was right in the ſight of the Lord, and walked in all the ways of David his father, and turned not aſide to the right hand or the left.* 2 Kings 22. 2.

3. He was a King of ſtrict and impartial Juſtice; for he govern'd his People by juſt and equal meaſures, ſuch meaſures as were the legal ſtandards of Right and Wrong, and were eſſential and fundamental to that National Conſtitution: For though God inſtituted the Jewiſh Monarchy, and ſet Kings over them, and veſted their Kings with a Supremacy of Power; yet he did not leave the Exerciſe of this Power to the boundleſs and miſchievous Liberty of their own Wills, but preſcribed

ſcribed them certain Rules, which they were inviolably to obſerve, both in the Deciſion of Controverſies concerning Civil Right and Property, and in the management and determination of Criminal Cauſes. And theſe Rules are known by the Name of the Judicial Law of the *Jews*, in contradiſtinction both to the Moral Law, which reſpected things of eternal and univerſal Obligation, and to the Ceremonial Law, which related to the poſitive and inſtituted Worſhip of God. And the Jewiſh Kings had no Authority to diſpenſe with or abrogate this judicial Law, either in whole, or in part, but were bound by the Command of God to conform themſelves unto it as the ſtanding and unalterable rule of their Government: And therefore when the King came to his Throne, and enter'd upon his Government, He was commanded *to write a Copy of the Law with his own hand, and to reade in it all his days, that he might learn to fear the Lord his God, and to keep all the words of this Law, and theſe Statutes to doe them.*

Deut. 17. 18, 19, 20.

Now *Joſiah*, out of a juſt regard to the Authority of God, and a tender reſpect to the Welfare of his People, contains himſelf in the exerciſe of his Sovereign Power within thoſe bounds

bounds which God had ſet him; and adminiſters his Government according to thoſe Laws which God appointed to be the conſtant and fixed rules of it; for ſo we are told, *that like unto him was there no King before him, that turned unto the Lord with all his heart, and with all his ſoul, and with all his might, according to all the Law of Moſes, neither after him aroſe there any like him.* 2 Kings 23. 25.

Where by all the Law of *Moſes* muſt be meant the judicial as well as the moral and ceremonial Laws, and conſequently this noble Character of *Joſiah* muſt imply his exact and punctual Obſervance of that in matters civil and political, as well as his ſtrict Conformity to the other in things of a moral and ceremonial nature.

And what greater Bleſſing could a Nation enjoy, or wiſh for, than ſuch a King, who was ſo admirably qualified and fitted for Government, and who in his Government kept punctually to the legal conſtitution of it, and inviolably obſerv'd all the publick Rules which either related to the Worſhip of God, and the duties of Religion, or to the civil Rights and Properties of the People? And therefore the Death of ſuch a King could not be reckon'd

any

any otherwiſe than a publick Loſs, nor could the Notice of it be received by any thinking perſon without ſuch a paſſionate and affective Grief, as was ſuitable to the nature and moment of the Conſequences which depended on it. And accordingly when good *Joſiah* dyed, the whole Nation was ready to dye with Grief too, ready to faint and ſink under the ſenſe of their Loſs, and the weight of their Affliction; for as their Loſs was extraordinary, ſo their Grief was ſo exceſſive, and ſo much beyond the ordinary rate of Mourners, that it became proverbial, and the Prophet *Zachary* could not find a more proper inſtance of Grief to repreſent the greatneſs of that Mourning which the Children of the Bride-chamber would expreſs, when Chriſt their Bridegroom ſhould be taken from them, than this, wherewith the Death of *Joſiah* was lamented; for thus he deſcribes it, *It ſhall be like the mourning of Hadadrimmon in the Valley of Megiddo.* And indeed all *Judah* and *Jeruſalem* had extraordinary reaſon to mourn at that extraordinary rate for *Joſiah*, not onely becauſe he dyed; but becauſe he dyed in that ſurpriſing and aſtoniſhing manner. Which brings me to conſider,

III.

III. What peculiar and additional Reaſon they had, beſides the general one, to grieve and mourn for the Death of *Joſiah*. If good *Joſiah* had dyed according to the ordinary courſe of Nature, and gone to his Sepulchre, and been gathered to his Fathers, as a ſhock of corn fully ripened, and in its proper Seaſon, as *Eliphaz* elegantly compares it; though his death, even under ſuch circumſtances, had been a loſs, and an infelicity, yet the conſideration that he had lived ſo long, and as long as the forces of humane Nature could hold out, might have been a juſt abatement of their grief, and diſpoſed them to have born the Calamity with leſs Trouble, and more temper of Mind. But alas! the caſe was quite otherwiſe; for he not onely dyed in the prime of his Age, in his full ſtrength and vigour, but he dyed too by the hands of Violence; for he was ſlain in the day of Battel, as he was endeavouring to oppoſe the King of *Egypt*, and to ſtop his march towards the river *Euphrates*: For an unlucky *Egyptian* drew his miſchievous Bow, and ſhot a fatal Arrow, which gave him his mortal wound, and ſoon put an end to his Life, and to all the joys and Job 5. 26.

delights of his people; for they could not bear the death, the untimely and violent Death, of ſuch an excellent King, without being extremely concern'd at it, and almoſt overwhelm'd with a deluge of grief and ſorrow for it. And indeed the manner of his death was a juſt occaſion for ſo great a grief, becauſe it was ſo plain an indication of God's diſpleaſure againſt them, and ſo clear a Prognoſtick of Calamities and Miſeries which would follow upon it. For though Kings muſt dye like other men, and though there ſeems nothing extraordinary in the untimely and violent death of a good King, when we conſider onely, that they are made up of the ſame frail periſhing materials with our ſelves, and, with the reſt of mortal men, are equally ſuſceptive of the fatal impreſſions of a deſtructive Violence; yet when we conſider farther, that the Providence of God does in an eſpecial manner ſuperintend and watch over good men, and in a more particular manner over good Kings, then we cannot reflect on the untimely and violent death of a Wiſe, Holy, and Juſt King, without being convinced that Heaven is highly offended, and has a dreadfull controverſie with the Nation, and has removed this

this great inſtrument of its Bleſſing out of the way, that ſo its wrath may break in with greater liberty, and fall down upon it with all the diſpatch and execution imaginable. And the *Jews* had a more than ordinary reaſon to make ſuch a judgment on the untimely and violent death of their good King *Joſiah*, and to interpret God's permiſſion of it, as the effect of his ſore wrath, and heavy diſpleaſure, which he now ſeemed reſolved to pour down upon them in ſuch National Calamities and Miſeries as ſhould bear proportion to their own and their Anceſtours provocations. For they had been aſſured by *Huldah*, the Propheteſs, that the Idolatries and Impieties of their Forefathers had kindled and blown up the wrath of God againſt them to ſuch a degree, that it ſhould not be quenched, but ſhould flame out upon them in Judgments as ſignal as their Crimes, and as extraordinary as their Offences which deſerv'd it: But notwithſtanding, for the ſake of *Joſiah*, *whoſe heart was tender, and who humbled himſelf before the Lord*, God would defer the Execution of his wrath, and not bring it upon them in his days. And therefore, as the *Jews* were warranted by this Prophecy to eſteem the life of their King as the ſureſt preſervative 2 King. 22.

of their own, and to look upon his Perſon as an happy Skrene, which interpoſed between them and the diſmal terrours of God's juſtice, and kept off his deſtroying hand from ſeizing and laying hold on their guilty Nation, ſo they had reaſon to conclude from the manner of his death, that God was quite wearied out with their provocations, That his Patience and Long-ſuffering were utterly exhauſted, and that he was now ſending down upon them all thoſe tremendous judgments, which their Prophets had ſo clearly foretold, and their ſins ſo loudly called for. And all men muſt own this to have been a reaſonable inference, gather'd from the manner of his death, which carried in it ſuch evident marks of God's fierce Anger and Diſpleaſure againſt them. And muſt not their grief then have been as reaſonable as the inference? For if they had any ſenſe of their publick loſs, and of the fatal Conſequences which attended it, how was it poſſible for them to have ſtood unconcerned, or to have griev'd leſs than they did, under ſo awakening and aſtoniſhing a Providence? No wonder then, that when *Joſiah* dyed an univerſal Grief ran through his Kingdom, and all his Subjects expreſſed their grief in ſuch

ſuch extraordinary Mourning, as became as remarkable for its Greatneſs as the ſad Loſs that occaſion'd it. But though the *Jews* had great and extraordinary reaſon to mourn for *Joſiah*, yet I will,

IV. Shew you, That theſe Nations had not onely as much, but more reaſon; nay, ſtill have more reaſon to mourn and lament the Death of our late dread Sovereign King *CHARLES* the Firſt, of ever bleſſed Memory. And,

1. What was there great and eminent, of publick Uſe, and univerſal Benefit, in the Perſon, Life, and Government of King *Joſiah*, which may not with equal Truth and Juſtice in all thoſe reſpects be aſcrib'd to the Royal Martyr of this day? For,

1. As for his Underſtanding, it was of a Royal ſize, and Princely dimenſions, and of ſuch a vaſt Capacity and Comprehenſion, as ſhew'd him fitted for Empire and Government, as he was born to it. There are none can doubt of this, who have with any care and impartiality peruſed the Book which he compoſed and wrote in the ſtate of his Sufferings; a Book which is a Lively Image of his Royal Mind,

Mind, a Perfect Tranſcript of his Great Soul; a Book which contains in it not onely ſuch Exuberancy, ſuch Compaſs, ſuch Variety of delightfull Fancy, nor onely ſuch Majeſty of Style, ſuch Elegance of Phraſe, ſuch Propriety of Language, but alſo ſuch Strength of Thought, ſuch Depth of Judgment, ſuch Reach of Apprehenſion, as uncontrollably proclaims him to have been a great Man in the modern ſenſe of the Phraſe, as that ſignifies a Man of great Underſtanding.

2. As for his Life; What was that but a viſible draught of practical Chriſtianity, a bright and illuſtrious example of univerſal Holineſs? for, How did all Chriſtian Graces and Vertues adorn his Royal Converſation? How did the Power and Spirit of true Chriſtianity appear and manifeſt it ſelf throughout the whole Courſe and Tenour of his Actions, notwithſtanding all the ſoftening Charms, and faſcinating Temptations of a Court, with which he was ſurrounded? Nor was he onely an eminent Example of thoſe Graces and Vertues which are proper to a flouriſhing and proſperous Condition, but alſo of thoſe which belong to a paſſive and ſuffering State. His Chaſtity and Temperance, his Mercy and Juſtice,

ſtice, His Humility and Charity, were not more remarkable in him in the time of his Proſperity, than his Meekneſs and Contentedneſs, his Patience and Submiſſion to the Will of God in the days of his Affliction: So that if that pernicious Maxim had been true, That Dominion is founded in Grace, and Saintſhip gives Title to the power of Government, He would have had as clear and unqueſtionable a right to his own Crown and Sceptre on account of his Chriſtian Graces and Vertues, as he had on the account of his natural and legal Inheritance.

3. As for his Government, it was mild and gentle, juſt and legal, agreeable to the publick Laws and fundamental Conſtitutions of this Nation. As he was always inclinable to pardon injuries, ſo he was always carefull to doe none; For who was ever oppreſs'd by his Power or injur'd by his Authority? Whoſe liberties did he invade, or whoſe rights did he uſurp? Whoſe Ox or, whoſe Aſs did he take? Or who ever could truly complain of any wrong which he did them?

Indeed there were one or two Paſſages in his adminiſtration which make a loud Outcry in the Nation, and were improv'd to the moſt

moſt malicious and deſtructive purpoſes againſt him. But whatever Cauſes or Counſels miſ-led him into thoſe Errours and Miſtakes, it is plain that they did not proceed from any deſign which he had of overturning the legal Eſtabliſhment, and ſetting up an arbitrary Power in the room of it, as his malicious and implacable Enemies falſly accus'd him: For never any Prince could be more liberal in his Conceſſions, and indulgent in his Grants, than he was, to allay the jealouſies, and remove the fears of his People. For to aſſure them that he deſir'd no more power than the Laws allow'd him, he was content to enjoy leſs; and parted with ſome of his own legal Rights to convince his Subjects that he had no intention to uſurp upon theirs, and diveſt himſelf of ſuch eſſential and fundamental Prerogatives of his Crown as did in ſome meaſure Unking him, that ſo he might let them ſee how far he was from any thoughts of governing as a Tyrant.

Now how happy might theſe Nations have been under the indulgent Government of ſuch a Prince, if they had but underſtood their own happineſs, and would but have been contented to have enjoy'd it, as their duty, and their intereſt

intereſt oblig'd them? But as it is not in the power of the wiſeſt and beſt of Kings to make their Subjects happy againſt their own wills, ſo if Subjects will be querulous and murmuring under Peace and Plenty, if they will be unaccountably fearfull and unreaſonably jealous, and fanſie Hobgoblins and Bugbears ready to ſeize and devour, when there appears nothing but their Guardian-angel to defend and protect them: If they will be ſeditious and turbulent under the beſt of Governments, and the beſt of Kings, their Follies are both their Sins and their Puniſhments, and as they ſtand accountable to God and Man for their Guilts, ſo they may thank themſelves for the miſchievous Conſequences of them. But though our contemptuous thoughts of a Bleſſing, and ingratefull behaviour under it, may keep us from reaping the happy and comfortable effect of it; yet they cannot change the Nature, nor leſſen the Worth of it; but the Enjoyment of it will be a Happineſs, and the Deprivation of it a Loſs, notwithſtanding our miſtaken opinions, and ſcornfull neglect, or deſpightfull treatment of it. And therefore though many rejoyc'd at the death of our Royal Martyr, and others were ſtupidly un-

concern'd at it, yet all wiſe and good Men conſider'd it as it really was, a Publick Loſs, and reſented it as a general Calamity, and were affected with a pungent Grief, and expreſs'd a paſſionate Sorrow for it: And they had extraordinary reaſon for ſo doing, as will farther appear if,

2. We conſider the Manner of his Death; for his Death was neither in the common courſe of Nature, nor according to the ordinary periods of it, but it was violent and untimely; for he fell by the hands of cruel and bloudy-minded Men, and was raviſhed from us, when in all appearance he might have lived to a far longer date, to have been the bleſſed inſtrument of much Glory and much Happineſs to theſe Kingdoms: For by the healthfulneſs of his Conſtitution, and the ſoundneſs of his Vitals, he ſeem'd to have been deſign'd for a long Life, and in all probability his Moderation, and Temperance, and Sobriety, which he practis'd on all occaſions, might have lengthned his days very nigh theſe of ours, if not to them. But he was too great a Bleſſing for ſuch an ingrateſull and ſinfull People to enjoy any longer; and therefore God ſuffers him to fall into

into the bloudy hands of his implacable Enemies, and to be cut off by them; that ſo the Nation might be involved in thoſe Confuſions, and groan under thoſe Miſeries, which the provoking guilts and impieties of it ſo abundantly deſerv'd. And all Men had great reaſon to apprehend beforehand thoſe diſmal Evils which ſoon followed his Death, when they conſider'd the Manner and Circumſtances of it: For that God ſhould ſuffer ſo Holy a King to be ſo inhumanely treated, and ſo barbarouſly murthered, could proceed from nothing but his hot-burning Wrath againſt the Nation, and his immoveable purpoſe to pour down his heavy Judgments upon it. And the Event ſadly demonſtrated the reaſonableneſs of ſuch pre-apprehenſions; for when he ſuffer'd, our Religion and our Laws ſuffer'd with him, and the Government both in Church and State expired and dyed in the very ſame moment with him: For then our Holy Religion was baniſhed from our Churches, and the Miniſters of it driven into Corners, or forc'd into Priſons, and the Abomination of deſolation ſtood in our Holy Places: Then Hypocriſie pull'd off its Maſk, and Atheiſm appear'd barefac'd, and Profane-

neſs grew impudent, and Sacrilege laid its devouring hands on all holy Things: then innumerable Swarms of new and unheard of Sects ſprang and grew up among us, and walked abroad in their uncouth Forms and monſtrous Shapes: Then Popery prevail'd, and increas'd, and ſeduc'd many weak and unſtable Souls, and gained more Proſelytes in thoſe dark times of trouble and confuſion, (as ſome have made the computation,) than in all the peacefull Reign of King *CHARLES* the ſecond. So that Cardinal *Richilieu* ſeems to have had ſome grounds for that Maxim of his, *viz.* Till the Monarchy of *England* was chang'd into a Common-wealth, there was little reaſon to hope for the return of Popery: Then our Laws were either laid aſide, or turn'd againſt themſelves, expounded and interpreted to their own ruine, and the deſtruction of thoſe who adhered to them, and ſo were executed in no other ſenſe, than in that in which their Royal Fountain and Guardian was executed, that is, by being deſtroy'd. Thus you ſee how the manner of our King's death was an Index of God's fierce diſpleaſure, and a Prologue to Tragical Miſeries, which imme-

immediately ſucceeded it, and what great reaſon the Nation had upon that account to grieve and mourn for him.

But this is not all, but there's ſomething more of a ſadder Conſideration ſtill behind, and which extremely differenceth our Caſe from that of the *Jews* concerning the death of that good King *Joſiah*, and ſhews that theſe Nations not onely had but ſtill have more reaſon to grieve and mourn for the violent and untimely death of that bleſſed Martyr, and glorious Saint, King *CHARLES* the Firſt, of ever Bleſſed Memory; and this will appear if,

3. We conſider the Inſtruments by which this bloudy and untimely death was effected and brought to paſs: For it was not an *Aſſyrian* or an *Egyptian*, not a Stranger or Foreigner, which ſlew him, but his own native Subjects, who by all the Laws of God and Man, by all the Ties of Oaths, and Engagements of Promiſes, by all the Obligations of Gratitude and Intereſt, were bound to preſerve and protect his Royal Perſon againſt all attempts of Violence whatſoever. And if the *Jews* mourned ſo heavily for *Joſiah*, who dyed by the chance of War, and by the hands

hands of an Alien from the Commonwealth of *Israel*, how much more ought we to mourn for our Gratious Sovereign, who was put to death as a Criminal and Malefactour in his own Kingdom, and in the great and famous *Metropolis* of that Kingdom, and before the Gates of his own Royal Palace in that *Metropolis*, and by the hands of his own natural Subjects? This was a prodigious Wickedneſs, a Complicated Villany, an Unprecedented Exceſs of Unrelenting and Impudent Barbarity: It was Murther and Treaſon too, and both of them heightened to the utmoſt degree of Aggravation, by being dreſſed up in the forms and methods of publick Juſtice. And if all Murther is a crying Sin, which importunes the Juſtice, and wearies the Ears of the Almighty, untill it be avenged, how clamarous muſt the bloud of innocent Majeſty be? and how great muſt thoſe Judgments be which muſt ſilence its loud Cries, and attone the Wrath which is due for it? And can this Nation then ſit down under the ſenſe and remembrance of this ſad and deplorable Evil, without being touched and affected with it, without being humbled and grieved for it, without accompanying their

Grief

Grief and Humiliations with a ſincere and hearty repentance for the Guilt of this day's Wickedneſs, as well as of all other their Offences? For the Guilt of this Murther was as National as the Loſs which was ſuſtained by it, and all the People of this Kingdom were acceſſory to it, either as the Inſtruments, or the occaſions of it; ſome by their actual putting him to death, and imbruing their wicked hands, in his Innocent bloud; ſome by their unnatural Rebellion and Treaſonable Fighting againſt him; ſome by their cowardly Neutrality, and treacherous Unconcernedneſs; and all by their perſonal Sins and Vices, which inflamed the Wrath of God, and contributed to the general Provocation.

And let us not vainly imagine that we are no way concerned for this great Evil, no way obliged to be grieved and humbled for it, becauſe it was committed Forty years ago, when moſt of us were not born, and moſt of of us, who were then born, not capable of knowing good from evil; for it being a National Sin, a National Judgment is due for it: And becauſe this World is the proper Seaſon for inflicting ſuch Judgments, we have reaſon to dread, that God will bring upon us the

Judgment.

Judgement which is due for this Sin (if he has not already brought it) with all the Circumſtances of Terrour, and Severity of Execution, except we endeavour to avert it with ſincere Humiliations and unfeigned Repentances.

Remember that it was not till Forty years after the death of our Bleſſed Saviour, that God viſited the *Jewiſh* Nation; for the guilt of ſhedding his Innocent bloud, and it is very probable that very few of thoſe, who either petitioned for his Crucifixion, or apprehended and Murthered him, were living at that time: And yet when God, after ſo long forbearance, viſited that Nation for that Sin, neither Age, nor Sex, nor Rank or Quality were ſpared, but all were involved in the ſame common Fate, and felt the ſevere effects of the Publick Calamity.

Its true indeed, God provided an opportunity for the Chriſtians to eſcape, and to fly beyond the reach of the publick Judgment; but that we may not preſume on impunity, from the Example of their deliverance, we muſt know, that they were Chriſtians not onely in Name and Profeſſion, but in Life and Practice, and their Graces and Vertues,

were

were as ſingular and extraordinary as their Preſervation: And therefore conſider it is now juſt Forty years ſince the horrid Fact was committed, which we either do, or ſhould commemorate this day with Faſting and Humiliation, and Penitential Sorrows. And conſider farther, that the publick Affairs of this unſettled Kingdom, ſeem now to be brought to a *Criſis*, and to move on the point of Life and Death, of Happineſs and Miſery. How things will go, and what will be the iſſue and event of them, God onely knows; but I am ſure there is no ſuch certain and effectual way to make them go well, and ſucceed to our preſervation and happineſs, as to humble our ſelves under the hand of God, to lament and bewail all our Sins, both Perſonal and National, Private and Publick; and particularly the Sin of this day, which was ſuch a ſcandal to the Proteſtant Religion, ſuch an Infamy to the *Engliſh* Nation, and ſuch an offence to Almighty God: And therefore with contrite Hearts, and devout Minds, let us pray to God, that he would deliver us from Bloud-guiltineſs, and particularly from the guilt of that Royal Bloud which we now bewail and mourn for,

that ſo it may not be charged upon us or our Poſterity. And to our devout Prayers, let us add Works of Mercy and Charity, which are Sacrifices well-pleaſing to God; and throughout the whole courſe of our Lives, let us keep innocence, and doe that which is right, and upon all occaſions be followers of that which is good; and then we may hope that God, for the ſake of Chriſt, will pardon and forgive us all our offences, receive us into his favour and protection, own us for his People in this World, and receive us into his Glory in that to come; which God grant for Chriſt Jeſus's ſake; To whom, with the Father and Holy Spirit, be aſcribed all Might, Majeſty, Dominion, Praiſe, and Thankſgiving, now and for ever. Amen.

FINIS.

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